THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He hath put down the mighty from their seats, and exalted them of low degree" (LUKE 1 : 52).

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WOMEN OF THE BIBLE.

I. THE VIRGIN MARY.

WILLARD DONE.

(Concluded from page 118.)

THE next incident in connection with which Mary is mentioned, is the performing of Christ's first miracle. Jesus had left his home at thirty years of age, and had gone down to the valley of the Jordan to meet John and be baptized by him. The circumstances of the leave-taking with his mother are not given to us. After his baptism, temptation, and John's acknowledgment of him as the Christ, he is supposed to have returned to Nazareth, followed by some of John's former disciples, Peter, Andrew, James, John, and Philip. There he learned that his mother had gone over to the little village of Cana, to attend a marriage feast. Thither he went with his disciples. There he found his mother, and joined her as one of the guests at the feast.

That Mary was on terms of intimate friendship with the bride and the groom, seems to be evidenced by the important part she took in the event. Before the feast was finished, the wine was exhausted. It may have been poverty, or it may have been lack of the opportunity to purchase more wine, that prevented the groom from replenishing the jars; and among the orientals, a man who, at his wedding, failed to supply enough wine for the long-continued and copious drinking of his guests, was looked upon somewhat in the light of a disgraced man.

With her quick and sympathetic mind, Mary doubtless perceived how evil an effect would thus be produced on the future of her friend, the bridegroom, and she was determined that, if possible, the failing of the wine should be kept from the knowledge of the guests. Deems says, "Jesus had heretofore per-

formed no miracle. That we are expressly told by the historian John (2 : 11), who thus sets aside all those grotesque and monstrous things which are related of Jesus in the apocryphal books. But Mary knew his miraculous conception and the marvels attending his birth. She had watched his growth in wisdom and power, and although she had never witnessed a miracle, she had always found him a wise adviser in times of domestic emergencies. How far he had communicated to her his views of his mission we cannot know. They must have had long conversations and deep communings about himself; and if he had never given her any hints about his Messiahship, the Jewish woman had Jewish hopes in her heart, and she connected them with the sacred secrets of his birth, and brooded over them with her maternal love. There is a great probability that the disciples who were with Jesus told her how they had come to form that brotherhood, on the ground of the Baptist John's having proclaimed him as the Messiah. The Baptist was the highest authority then. So now Mary received him, after his absence, in the double character of son and Messiah. And she knew that the Messiah was to work miracles.

"The hour seemed to have arrived; the wine failed. She spoke to Jesus, very delicately, merely informing him of the fact. It was very natural."

There is no doubt that in her giving the information to Jesus, of the failing of the wine, there was at least an implied request that he work a miracle to supply the lack. At least, Jesus seems to have interpreted it so. His reply to her, though it seems harsh to us, was not so. The term "Woman," among the Hebrews, was a title of the very greatest respect,—and why should it not be so everywhere? His question, "What have I to do with thee?" has been variously interpreted. I like to regard it as a mild and loving form of rebuke; announcing to her the fact that thereafter he was under the guidance, and must obey the behests, of his Father, to whom she must relinquish him. That whenever his "hour should come" to begin the working of miracles, he would recognize it as coming from God, and would commence the work. But that even she, his mother, was not possessed of the authority to command him in a matter so important and holy.

To me there appears no difficulty in the interpretation of the sentence, "Mine hour is not yet come." I do not see the need of Gregory's changing it into a question, "Has not my hour come?" It appears simply to mean that not by any earthly prompting was he to know the coming of the time of showing his Godly power—that knowledge must come from God alone.

But that his reply to her request did not contain a refusal, is clear from what follows. Mary seems to have known that his sympathetic heart would not permit him to be indifferent to the sufferings of his mother's friend—his own disciple, indeed, if the

idea of Bernard be correct, that the bridegroom be none other than Nathanael, afterwards one of Christ's apostles. Therefore, Mary turned to the servants and said, "Whatsoever he saith unto you, do it."

The six stone waterpots were filled with water, the whole amount being about one hundred and thirty-three gallons. When this was dipped out and carried to the guest who acted as master of ceremonies, he pronounced it very much better wine than had been served in the beginning of the feast.

The miracle or the marriage is not so much the object of our attention here as is the part taken in the affair by Mary, and the new relationship now apparently formed between her and her son. Her kind, sympathetic, motherly feeling has already been referred to as prompting her to remove the embarrassment of the groom by looking after the supplying of the needed wine. She knew what it was to suffer the humiliation of poverty, and her sympathy went out to the embarrassed host and hostess. Here was her son, new in the work of his Messiahship, and, she doubtless believed, full of miraculous power. As a Jewess, she was not ignorant or skeptical of miracles. The history of her people had been full of them. Therefore, her faith and her sympathy went together, and prompted her to ask the favor of Jesus. But he desired to impress upon her affectionate mind the fact that it *was* the Messiah, rather than her son, whom she addressed. Hence his kind, dignified reply, which I have never been able to interpret except as a mild reproof for her trying to direct him in the work which was distinctly his Father's.

But there is evidence of the fact, before referred to, that she did not yet fully understand her separation from parental relationship with him. This is shown in her accompanying him and his disciples to Capernaum, where he remained for a short time working miracles. His departure for Jerusalem, to attend the Passover, necessitated his leaving her; and she is next mentioned in connection with an event which must have been very painful to her and to Jesus. He had been rejected at his home, Nazareth, and an attempt made by his townspeople to put him to death. He therefore went away from Nazareth, and took up his labors in other parts of Galilee, establishing his home at Capernaum, probably with his disciple, Peter.

His preaching of a strange doctrine and performance of many miracles created a great stir throughout Galilee, and brought him into considerable notoriety. He had a number of conflicts of opinion with the Pharisees and others, in which they were put to the worse, and they were full of enmity and the spirit of falsehood toward him. Multitudes followed him from place to place, and in talking to them, healing them of infirmities, and ministering to them, he was kept so busily occupied that proper rest and recreation were impossible. No doubt the threatened loss of

health and reputation alarmed his mother and her other sons. They determined, therefore, to recall him from what they considered a ruinous course of conduct, before it should be too late.

They came to him as he was in the synagogue, probably at Capernaum, engaged in a vehement controversy with the Pharisees. Already some of his friends had tried to dissuade him from the course he was pursuing, and had failed. His mother and brethren were determined to recall him to a proper sense of respectability, and to take him home. For this purpose they came to the door of the synagogue, and sent a messenger to him, announcing their presence. It appears that they did not desire to remonstrate with him in the public assembly; or probably they were unable to get to him, on account of the crowd.

Whether Jesus was surprised or grieved at this attempt to draw him from his divine mission, we do not know. Apparently, he did not desire to meet his mother and brothers just then. Nor did he desire to rebuke them directly before the multitude. He knew that they could not be expected to understand him and his great mission perfectly. His mother in her loving weakness, and his brothers in their lack of faith in him, were still objects of his sympathy and affection. Therefore, he gently ignored their message, preferring that his rebuke be an indirect one. "Who is my mother? and who are my brethren?" said he to the one who had brought him the request. Then turning to the multitude, he continued: "Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Could separation from earthly relatives be more complete? No longer the ties of flesh but of spirit were to be regarded by him. No longer was he only the son of Mary and the brother of her other children; he was the son and brother to all who had been, or in the future should be, born of the Spirit in the covenant of the Son of God. A new brotherhood had been formed, and he was its founder and chief member. Admission to it was not through birth, or wealth, or genius, or greatness, but through obedience to the requirements of the Gospel of Christ. Thus did Jesus gently and considerately, but unmistakably, impress upon Mary the fact of his further separation from her.

Deems says of this passage: "Whoever lovingly obeys God is Jesus' brother; the same spirit animates both. If his own mother did not obey God, Jesus is ready to disown the relationship. If the poorest woman in the world—such as the poor barbarian woman in Africa, who gave water to Mungo Park, and sang lullabies to him in his sickness and solitude—shall only lovingly obey God, Jesus is ready to recognize her as sister or mother. It is a sublimely wide and deep saying."

During the stirring and dramatic scenes of the last year of Jesus' life, Mary disappears from view, to reappear only at the

time of his crucifixion. Why she happened to be in Jerusalem at that time, we do not know, unless it was because of the Passover. Apparently her sons were at the feast also, but whether or not they witnessed the death of Christ we are not informed.

We are not told when Mary first appeared upon the fatal scene. She is first mentioned, however, at the time of the death of her son. Some of the evangelists speak of her and some other women as "standing a long way off," from the cross and witnessing the last sad scene. It remained, however, for John, the one apostle who witnessed the crucifixion of Christ from a point near the cross, to record the pathetic incident in which Mary participated. She had stood near the cross, her mother-heart sickening at the agony Jesus was enduring, and his sympathy went out to her. He desired that she be spared the great trial of seeing him die. She was the last mortal being to whom his thoughts were given. As he saw her standing there leaning on the arm of the Apostle John, and silently weeping, he knew that her great need was a son to take the place which he had practically vacated three years before, but which he was now leaving entirely empty. Fixing his eyes in tender compassion on the two, he said to Mary, "Woman, behold thy son;" and to John, "Behold thy mother." To the sensitive and sympathetic John this mere hint was sufficient. He rightly interpreted it into a wish that Mary be spared the pain of witnessing the closing scene of all. Gently and tenderly John led her away to his own home. With him she made her abode until her death.

There is something pathetic and beautiful in this incident. It was a recognition of the mother-love by him whose work had been such as to render him, for several years, almost an exile to that love. Yet he recognized its purity and strength, and hallowed it by making it the last tie that bound him to earth. Having made provision for his mother's residence with one who would be a tender guardian, he had no further earthly duty to perform. Surely no higher recognition of the sacred tie of motherhood—the acme of the development of true womanhood—can be thought of than this. And it came from a Jew, whose history is recorded in the book which some would say denies to woman her true station in the social order.

But little more is said of Mary in the Bible. It does not appear perfectly clear that she had the privilege of seeing Jesus after his resurrection. Two Marys, Magdalene and the wife of Cleophas, are mentioned as preparing spices to place with the body on the day after the Sabbath, and to these, as well as to Salome, mother of James and John, Jesus appeared in his resurrected condition. But if his own mother is mentioned at all in this connection, it is only by John; and it is doubtful that the Mary he refers to is she.

The last mention of her is in the first chapter of Acts. She is

there referred to as engaging in prayer with some of the other disciples. One writer has said: "This is the last view we have of her. Holy Scripture leaves her engaged in prayer. From this point forwards we know nothing of her."

Regarding the character of Mary, I cannot do better than quote the words of Dr. Smith: "The character of Mary is not drawn by any of the evangelists, but some of its lineaments are incidentally manifested in the fragmentary record which is given of her. It is clear from St. Luke's account, though without any such intimation we might rest assured of the fact, that her youth had been spent in the study of the Holy Scriptures, and that she had set before her the example of the holy women of the Old Testament, as her model. This would appear from the *Magnificat* (Luke 1:46). Her faith and humility exhibit themselves in her immediate surrender of herself to the divine will, though ignorant how that will should be accomplished (Luke 1:38); her energy and earnestness, in her journey from Nazareth to Hebron (Luke 1:39); her happy thankfulness in her song of joy (Luke 1:48); her silent, musing thoughtfulness in her pondering over the shepherds' visit (Luke 2:19); and in her keeping her son's words in her heart (Luke 2:51), though she could not fully understand their import. In a word, so far as Mary is portrayed to us in the Scriptures, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still."

MINISTERS URGING TITHING.

While it was not always so, it is not uncommon nowadays to hear the principle of tithing advocated by others than members of the Church of Jesus Christ of Latter-day Saints. Indeed, some of the leading clergymen of the country have been urging the adoption of this principle in their respective churches for some time, and some have actually gone so far as to request their parishioners to observe this "law of the Lord," in order to meet their financial requirements.

It is therefore not surprising that Dr. L. A. Garrison of the First Baptist Church (Ogden, Utah, U. S. A.), should indorse the observance of this law before a congregation of Latter-day Saints, as he did Sunday, January 28th, in that city. Dr. Garrison is quoted as saying that tithing is a divine principle and should be observed by all men. He said he was teaching this principle to members of his church, some of whom objected to it because it was an old Jewish custom. To such he replied that Jewish custom or not, it was a divine law put into the hearts of men to stay there, and should be obeyed.

In this connection it is interesting to note that in a circular just received from the committee on conservation and advance of the

Methodist Episcopal Church, in which the question of finances is discussed, Dr. R. J. Wade is quoted as saying: "The stewardship is seeking 1,000,000 members of the 4,500,000 Methodist members as tithers. If Methodists tithed fully $100,000,000 more would be added to the treasury for benevolent purposes at home and abroad."

Thus it will be seen that the advisability of adopting this principle as a tenet of the Christian faith is being seriously considered, so that after a while it should not excite wonderment if churches other than the "Mormon" Church attempt this means of meeting their financial obligations.

While it is true that the law of tithing is an old Jewish custom, the Latter-day Saints observe it because it was revealed to the Prophet Joseph Smith anew in the year 1838, at which time the Lord declared that his people were required to pay one-tenth of their interest annually as a tithing. The law has been observed more or less since the organization of the Church, and thousands will testify that obedience to it has brought them blessings that they had little dreamed of.—*Deseret News.*

TWO WORDS.

One day a harsh word, rashly said,
Upon an evil journey sped.
And like a sharp and cruel dart
It pierced a fond and loving heart.
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way:
It healed the wound, it soothed the pain,
And friends of old were friends again.
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure our words can go,
How would we weigh our words with care,
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 1, 1923.

EDITORIAL:

BY THIS WE KNOW.

A VERY important part of the mission of John the Baptist was to bear witness of Christ—that he was the Son of God. But in order for John to bear such testimony it would be necessary for him to know whereof he spoke. This knowledge he was promised by the One who had sent him. The Baptist was told that he would be given a sign, a sure sign, one that would convince him beyond all doubt that Jesus was the Christ, the Son of the living God.

What was the sign? John tells us. He says: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." The sign was given at the time of the Saviour's baptism. As soon as Jesus had received the holy ordinance at the hands of his forerunner the heavens were opened and the Spirit of God descended like a dove and rested upon him. At the same time the voice of the Father was heard, saying: "This is my beloved Son, in whom I am well pleased."

Now, these things John saw and heard. By them he knew the Messiah, and notwithstanding his testimony was rejected by many of the people, and it was said of him that he had a devil, he knew that he spoke the truth when he declared concerning Christ: "I saw and bear record that this is the Son of God."

One of the most precious promises that was ever given to man was the promise which John made to his disciples when he said: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." This promise was renewed by the Saviour, who, just prior to his ascension, said to his disciples: "John truly baptized you with water; but ye shall be baptized with the Holy Ghost not many days hence." The sacred record tells us how the Lord's promise was fulfilled. On the day of Pentecost, when the apostles were assembled in an upper room at Jerusalem, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all

the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The Prophet Nephi says that "when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carryeth it unto the hearts of the children of men." It was so on the occasion just referred to. Speaking by this power, the apostles pricked the hearts of three thousand souls, all of whom were added to the Church that day.

The same promise that was made to the apostles—that of the Holy Ghost—they in turn made to those that would believe on their words, repent of their sins and be baptized. All those that did so were made partakers of the heavenly gift by the laying on of the hands of the apostles and elders of the Church. Having received the Holy Ghost, the saints began to enjoy the gifts of the Spirit. To some was given the gift of wisdom; to others, the gift of knowledge; to others, faith; to others, the gift of healing; to others, the working of miracles; to others, prophecy; to others, the discerning of spirits; to others, divers kinds of tongues; to others the interpretation of tongues.

Rejoicing in these glorious manifestations, it would have been impossible for anyone to have convinced the former-day saints that they had not received the Holy Ghost. They knew beyond the possibility of doubt that they had received this most precious gift, and it mattered not to them what the world said concerning them and their leaders. Through the Holy Ghost they had received the knowledge that there was a God in heaven; that Jesus Christ was indeed his Son; that the men under whose hands they had received the Divine Spirit had been divinely called and commissioned; that the Gospel which they had embraced was the true and only Gospel; and that the Church of which they were members was the true Church of Christ. It was this knowledge which sustained them through the terrible persecution that was heaped upon them; which enabled them to "take cheerfully the spoiling of their goods," and which buoyed up thousands of their number in the hour of martydom.

Now, the very same promise that was made by John the Baptist, by Christ and the ancient apostles, was made by the Prophet Joseph Smith, and tens of thousands of Latter-day Saints testify to-day to its fulfillment. They solemnly declare that under the hands of the elders of the Church they have received the gift of the Holy Ghost. Through this Spirit they enjoy, not only the spiritual gifts before enumerated, but also the knowledge that God lives; that Jesus is the Christ; that Joseph Smith is a true Prophet, that the Gospel which he taught, and which he declared was revealed to him from heaven, is the everlasting Gospel; and that the Church which he established is the true Church.

Against this *knowledge*, all the "arguments" of their enemies is as the prattling of babes.

W. A. M.

HOW GOD FULFILS OUR PLANS.

Dr. J. D. Jones.

The Apostle Paul was a great Christian strategist. That is why from the very commencement of his missionary career he kept his eye upon Rome. Rome was the whispering gallery of the world. Preaching his Gospel there, Paul believed that his words would go forth to the ends of the world. Besides, he felt (and he was right in so feeling) that the world could not be won for Christ until Rome was won. So Rome became the goal of his desire. "I must also see Rome," he said to his friends, as he had said again and again to his own soul.

But Rome was not easily arrived at. "Oftentimes" he purposed to travel thither. Again and again he had made definite plans for the journey. But always something or other happened to upset his plans and make them impossible. Always there was some insuperable obstacle in the way. But at last his dream came true, and the purpose of his heart was realized. At last Paul achieved his ambition. "So," says St. Luke in the last chapter of the Acts, "we came to Rome."

I do not think that Paul had ever doubted for a single moment that some time or other he would reach Rome. God had said to him in a dream by night that he was to "bear witness" in the world's capital. So, in spite of delay and disappointment, Paul never doubted but that in his own good time God would bring him to the heaven where he would be. And his faith was justified. "So we came to Rome." Paul got his chance, and a noble use he made of it. "I would have you know," he writes to the Philippians from Rome, "that the things which happened unto me have fallen out unto the progress of the Gospel, so that my bonds in Christ became manifest throughout the whole pretorian guard and to all the rest." Paul found Rome to be exactly the whispering gallery he expected. For he preached his Gospel to the household troops, and then these troops, despatched on various errands to different parts of the empire, literally carried his Gospel to the ends of the world. There is a suggestion of satisfaction, of hope realised and ambition fulfilled and purpose achieved in this little phrase, "And so we came to Rome."

But it was a strange coming nevertheless. Paul's purpose was fulfilled—but not in the way he himself had planned. His dream was realized—but not at all in the way he himself had anticipated. When Paul dreamed his dreams about Rome, he saw himself arriving there a free man, at liberty to preach his Gospel when

and where he got the opportunity. He anticipated going there as he went to Ephesus or Athens—on his own initiative, at his own convenience, master of his own movements. Instead of that, he came there a prisoner in charge of Roman soldiers; he came there under arrest, confined to one poor lodging; denied any freedom of movement, always chained to his soldier guard. "And *so* we came to Rome." The emphasis is on the adverb. It is as if Luke said, "This was the manner of our coming. *So*—by way of the trial and the storm and the shipwreck, as guarded prisoners—we came to Rome." God fulfilled Paul's prayer, but not in the way he anticipated. He brought him to his heart's desire, but not by the way he had planned for himself.

God acts in similar fashion still. We have our purposes and plans, our aims and our great hopes. They may be such as God can approve and bless. To the day of realization God may bring us. But, as in Paul's case, it may be by a way of his own choosing, a way far other than the one we had mapped out for ourselves.

"By terrible things in righteousness wilt Thou answer us, O God of our salvation."

"So we came to Rome." And what sort of a way was it that Paul traveled?

(1) Well, first of all, it was a very roundabout way. The direct way from Cæsarea to Rome would have been to take ship to Neapolis on the Macedonian coast, then follow the great Egnatian Way straight to the Adriatic, and so to Rome. But circumstances dictated another route, and circumstances, as Phillips Brooks used to say, are just the hands of God. And so, first they sailed to Myra, and there transhipped; then in the new ship they traveled as far as Malta, were they were wrecked; and then after three months they got another ship and sailed first to Sicily and then to Rhegium and then to Puteoli and then by road to Rome. It was a very devious and roundabout road by which God led the apostle. God often uses the roundabout road. That is a very interesting verse in the book of Exodus in which the writer, speaking of the route along which God led the Hebrews out of Egypt, says this: "God led them not by the way of the Philistines, although that was near; but God led them about by the way of the wilderness by the Red Sea." By the direct route they might have reached Canaan in a few days; by God's roundabout road it took them forty years. And yet it was the right road. If the Hebrews had taken the straight road, they would never have got to Canaan at all. For the Philistines lay across that road, and, mere rabble of slaves as they were, the Hebrews would have stood no chance against the armed and disciplined Philistines. So God marched them up and down the wilderness for forty years, and by the discipline of those years converted a rabble into an ordered nation, and fitted them to take possession of the Promised Land. And so they came to Canaan. It was a roundabout road, but it

was the right road. He promised his Son a throne and a name which is above every name. But it was a roundabout road by which he led him. Jesus was often tempted to take what looked like the direct road to power. It was the only temptation which seriously assailed him. Again and again a kingdom was pressed upon him. His disciples wanted to take him by force and make him King. But Jesus resolutely trod God's way. It seemed to lead not *to* a throne, but away from one. For it brought him to shame and rejection and a Cross and a grave. And yet, by this everyone can see that God's roundabout road was the right road. If Christ had taken direct action, he might have carved for himself some sort of a kingdom, but, like other kingdoms, it would have passed and perished. But by the roundabout road of the Cross Christ has come to his Rome—the name which is above every name and the throne that is established throughout all generations. God uses the roundabout road still. He does not grant us our desires in the way we ask for them. It is through struggle he brings us to success and through trouble to peace, and through pain to purity, and through sacrifice to joy, and through death to life. And *so* we come to our Rome.

(2) And just because it was a roundabout road, it was a road of many delays. Paul had to wait for years before he got his chance. And when the chance came, the journey instead of being one of a few weeks stretched itself over long and weary months. And so—by a road of many delays—we came to Rome. The delays of God puzzle people almost more than anything else. They puzzled the Christians of the first century. They wondered why Christ did not come to vindicate his cause. The cry of the saints from beneath the altar was "How long, O Lord, how long?" The delays of God bewilder men still. Why is the Kingdom so slow in coming? Why is evil still allowed to lord it over the world? "If only I were God for ten minutes!" said a young fellow when the war was at the height of its horror. In ten minutes he would have brought the whole ghastly business to a finish and established righteousness and peace. But God does not work to any ten minutes' rules. To him one day is as a thousand years, and a thousand years as one day. But his delays are a sore trial both of patience and of will. I do not profess to be able to explain the delays of God—though I can see that in a moral world, in which moral means alone can be used, progress may be disappointingly slow, because human hearts cannot be changed to order. But this I know—that just as, in spite of delays, God brought Paul to Rome, so, even though delays try our patience, the kingdoms of this world shall become the Kingdom of our God and of his Christ. There can be no doubt about the final issue. So—though we may have to meet delay and disappointment in the course of our journey—we shall come to our Rome.

(3) And once again, this road which led Paul to Rome was a

road of multitudinous peril. Death stared Paul in the face as he traveled this road. On the doomed ship, he and his fellow-travelers lost all that they had and escaped only with bare life. "So," says Luke—through tempest and storm and darkness and shipwreck and the danger of death—"we came to Rome." And along similar perilous ways God leads his people still. Whether we say that our goal is a holy character or Heaven at the last, we have a dangerous road to tread. "In the world," said our Lord, "ye shall have tribulation." Bunyan was never truer to life than when in picturing the journey of Christian from the City of Destruction to the City Celestial he set the Slough of Despond, and the Hill Difficulty, and the Valley of Humiliation, and Vanity Fair, and the Dungeon of Doubting Castle all on the road; when he peoples the way with terrible and fierce foes like Apollyon and Giant Despair. It is a perilous way, the Christian life, and whoso walks it must go armed. All of which is true to experience. There is no easy way to goodness. There is no primrose path to purity. We have to fight daily and hourly for honor and for faith.

"We climb the steep ascent of heaven
Thro' peril, toil, and pain."

Every young person in shop or office, intent upon wearing the white flower of the blameless life, knows the truth of this. Every man of business resolved to buy and sell to the glory of God knows the truth of this. The narrow way is also a dangerous way. And it is *so*, and so only—by walking this dangerous way—we come to our Rome. For it leads to life.

But Rome was reached, and Rome was worth it. Indeed, Paul would have traveled a still longer road and endured still more tedious delays, and faced still more deadly dangers, in order to enjoy the opportunities which Rome offered. And that is how we shall feel when our Rome is reached. It was worth while to fight and struggle in order to win a pure and Christian character; it was worth while to face contempt and scorn to hear the "Well done" of our Lord. Do you imagine that Christian and Hopeful cared for what they had endured upon the road when they found themselves within the gates of the city and clothed upon with that raiment that shone like gold, and when they heard the bells of the city ring and heard the voice saying, "Enter ye into the joy of the Lord"? Nor shall we care when our Rome is reached. Our road is a roundabout, tedious, dangerous road. But what does the road matter so long as we arrive?—*Christian World.*

Look how much the soul is better than the body; so much more grievous are the diseases of the soul than the griefs of the body.—Diogenes.

LIFE'S CHALLENGE.

LIFE is a challenge, not to be dodged, but to be accepted. The challenge comes in various ways to different people. Indeed, it assumes a different form for every day of the week and for every hour of the day. The morning sunlight calls us to be up and doing. The freshness of the air tingles in our lungs, and makes us draw in the life-giving oxygen. The hill to be climbed, the train to catch, the task to be tackled, all challenge us to do a man's work in the world.

We are born potential heroes, as iron is potential steel, but it needs the heat and hammer blows of experience to refine our characters and bring the heroism out. Take up the gauntlet boldly and break into life. You will gain strength by practice in the trivial daily encounters with circumstances, for the big fights with hard times. You remember the historical remark of the famous scientist to the effect that if savages and dogs had no fleas to bite them, there would be no savages and dogs for fleas to bite. He meant to say, of course, that if we lived in cotton wool our minds and bodies would become so weak that we should die out as a race. Throw yourself heart and soul into things, and you cannot fail to obtain the mastery. If you can't do more, you can at least make up your mind to do something better than it was ever done before.—GEOFFREY RHODES.

FROM THE MISSION FIELD.

Release and Departure.—Elder Robert E. Griffiths, honorably released from missionary work in the London conference, sailed for home Friday afternoon, the 23rd ult., per s.s. *Montcalm*.

Baptisms.—On Saturday, the 10th ult., a baptismal service was held in the Latter-day Saints' chapel at Sheffield, when three candidates from the Nottingham conference were baptized by President A. Walter Stevenson. They were confirmed by Elders John E. Walquist, William M. Oswald and President J. W. Ernest Tomlinson. Short addresses were delivered by Elders Clarence L Giles, Fielding K. Smith and President Tomlinson.

On Saturday, the 17th ult., a baptismal service was held at the Govan Hill Baths, Glasgow, Scottish conference. It was conducted by President John Hunter. Short addresses on baptism were given by Elders Harvey H. Glade and Osmond O. Jorgenson, after which three candidates were baptized by President John B. Cummock. They were confirmed the following day President Cummock and Elder Jorgenson.

Socials.—Tuesday evening, the 6th ult., the elders and saints

of the Nottingham branch, Nottingham conference, gave a farewell social in honor of Brother Thomas English, prior to his leaving for America. An enjoyable program was rendered, after which Sister Edith Shepherd, in behalf of the branch, presented the departing brother with a suitcase, a token of love and esteem.

On the 3rd ult. the officers and teachers of the Handsworth branch Sunday-school, Birmingham conference, gave a very enjoyable social. Three large tables were spread in the vestry, and ample justice was done to the good things provided. The company was afterwards entertained with a delightful program of songs, recitations, speeches and games. President Jeffery, in behalf of the school, awarded book prizes to the children.

Meetings of Traveling Elders.—A special meeting of the traveling elders of the Birmingham conference was held at the conference house, Birmingham, January 23rd. President David O. McKay was in attendance, also President Edgar W. Jeffery and all the missionaries laboring in the conference. After the brethren had reported their labors, President McKay outlined a plan of work for 1923. He also gave good counsel and encouragement to the missionaries. His visit was greatly appreciated.

On Saturday afternoon, the 10th ult., a special meeting of the traveling elders of the Manchester conference was held in the saints' hall, Manchester, President Robert Warburton in charge. Elder William A. Morton was in attendance from Liverpool, also all the elders laboring in the conference. Two very profitable hours were spent in discussing matters pertaining to missionary work. A general Priesthood meeting was held in the evening. Growth was reported in each of the six branches. Elder Morton urged the saints to co-operate with the elders in their efforts to get the Gospel before the people. At the close of the meeting a delightful social was held under the auspices of the Manchester branch Sunday-school.

Branch Conferences.—The Pudsey branch of the Leeds conference held a well-attended conference at 140 Low Town, Pudsey, Sunday, the 11th ult. The meeting-room was filled with saints and investigators. There were in attendance: President and Sister Guy A. Poulsen, Elders Lester W. Fry and Joel A. Smith. Before the afternoon session a meeting of the Priesthood and officers and teachers of the auxiliary associations was held. A well-arranged program was rendered by the children at the afternoon session and interesting reports of the Sunday-School and Relief Society were given by Superintendent Henry Craven and Counselor Lily Sutcliffe. The speakers at the evening meeting were Elders Lester W. Fry, Joel A. Smith and President Poulsen. Sister Lily Sutcliffe sang a sacred solo.

On Sunday, the 11th ult., a conference of the Higham branch,

Sheffield conference, was held at Higham, near Barnsley. President J. W. Ernest Tomlinson, Elders Clarence L. Giles and George C. Midgley were in attendance. Two sessions were held, at each of which inspiring Gospel discourses were delivered. The Higham branch was organised five months ago, and since that time much good has been done by the officers and members. Several friends and investigators attended the conference, the first held in Higham for many years

On Sunday, the 18th ult., the Bolton branch of the Manchester conference held its semi-annual conference. President Robert Warburton and several of the traveling elders were in attendance. The first session, which commenced at 2:30 in the afternoon, was devoted principally to Sunday-school work, a report of which was given by Superintendent William Barton. A report of the branch was given by President Charles C. Johns, and short addresses were delivered by President Warburton, Elders Glen A. Finlayson and Joseph A. Orgill. At the evening meeting the general, mission, conference and local authorities were unanimously sustained. Elders Finlayson and Orgill discoursed on Gospel subjects; Sister Lily Johns gave a report of work done by the Relief Society, and Sister Edith Cooperthwaite reported the activities of the Mutual Improvement Association. The closing address, "Faith and Works," was delivered by President Warburton. A splendid spirit attended the conference.

The Woodhouse branch, Sheffield conference, which was organized three months ago, held its first conference Sunday, the 18th ult. It was attended by President J. W. Ernest Tomlinson, Elders Clarence L. Giles and Ernest K. Freckleton. The report given by President Samuel Gratton showed that the branch had made splendid progress since its organization. This President Tomlinson said, in the course of his remarks, was due to the faithful labors of the officers and members. He advised the saints not to get weary in well-doing, and assured them that greater blessings would crown their efforts in the future.

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